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FEAR NOT!

WHO feareth hath forsaken
The heavenly Father's side;
What He hath undertaken
He surely will provide.

The very birds reprove thee
With all their happy song;
The very flowers teach thee
That fretting is a wrong.

"Cheer up," the sparrow chirpeth;
"Thy Father feedeth me;
Think how much He careth,
O lonely child, for thee."

"Fear not," the flowers whisper,
"Since thus He hath arrayed
The buttercup and daisy
How canst thou be afraid?"

Then don't you trouble trouble,
Till trouble troubles you:
You'll only double trouble,
And trouble others, too.

—Mark Guy Pearse.

THE PACIFIC

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THE RUSSIAN SITUATION AND WHAT IT FORETOKENS

It is not surprising that the Bolsheveki should have come into power in Russia. According to the most reliable information they stand for what an overwhelming majority of the people of Russia now desire—at least an effort toward a satisfactory peace. They do not know that it can be had, but they want to try for it. Baron Rosen, former Russian Minister to the United States, and also to Japan, wrote a few weeks ago to the Manchester Guardian of "an overwhelming majority thirsting and hungering for peace, and an influential minority obstinately maintaining the watchword of a fight to a finish," the realization of which in the Baron's judgment would lead to the completion of Russia's ruin. The Baron stated that the people acclaimed the revolution first because it relieved them of the monarchy; second, because they looked for it to bring peace. "This peace was promised to them again and again. Kerensky was constantly talking about giving it to them, and the all-outstanding fact about Kerensky's fall is that the Russians were getting very tired of his failure to make good, just as they will tire speedily of Lenine and Trotsky if they do not bring peace."

There is no evidence at all, up to the present time, to substantiate the assertion, so frequently made, that either Lenine or Trotsky is pro-German. They are pro-humanity; internationalists perhaps—placing the interests of the masses of the people above the mere interests of any one country or nation. They are not anarchists; they are idealists, expecting mayhap to accomplish speedily what can actually be accomplished only by slow processes. Rabbi Glazer, who came last week from Montreal to San Francisco, says of Trotsky:

"Whatever is said against Trotsky, it cannot be claimed that he is a German spy. Trotsky and his wife are intellectuals of a very high order. Both were educated in the University of Petrograd, and both are moderate socialists, belonging to the moderate socialist school. He is an intellectual Jewish young man of about 36. Far from being violent, he is very mild. Both he and his wife are widely traveled and highly educated people. But he is not the man who can redeem Russia or have a very far-reaching influence there."

Lenine has been a great moulding power in Russia for twenty-two years. Some of his books have long been standards in Russian economic literature. For several years he has been identified with the revolutionary movement. One who knows Russia thoroughly has written concerning him:

"He did nothing to develop mass movement in Russia; it was developed by itself through the irresistible impulses of life. But he gained considerable influence over Social Democratic extremists. His plan aimed at a secret, contralized, perfectly trained and efficient body of revolutionists spreading among the masses and inciting them to action. This body, he thought, must be limited in number. Its members ought to be the sole propagators of the revolutionary idea and the sole makers of the revolution. Guided from one center and acting simultaneously everywhere, they could make a revolution at a certain moment fixed in advance; they could overthrow the Government with one blow, seize political power, and establish themselves as a Provisional Government in preparation for a republic."

We make no defense of Lenine or any other revolutionist, but would point out here that what they long planned to do others did recently when the Czar was forced to abdicate; and today people all around the world are rejoicing over the downfall of the Czar.

It has been evident for many weeks to persons reading widely that the cause of the Allies with respect to Russia was moving on toward the rocks. In the October number of the English Review, which reached the Pacific Coast early in November, Mr. Austin Harrison, the editor, a man who has from the first urged a vigorous prosecution of the war, wrote:

"Instead of being represented in Russia by the finest democrat we possess, we discredit the only people's representative, we did deign to send to Russia, retaining Sir George Buchanan there, who was associated with the ghastly Roumanian tragedy. We do not appear to understand that Russia must work out her own democratic destiny, and that interference only makes the task of Kerensky more complex and dangerous; also that if we persist in this policy we shall force Russia into an attitude positively antagonistic to the Entente cause, which during the long winter months may assume a character of compelling significance not only as regards the cause, but as regards our whole chances of military success next year."

"What we have not realized is simply this: That the Russian revolutionary forces are today the defacto power of Russia, and that the Russians desire an early peace. It is no good pretending that this is merely the desire of the German element in Russia; it is not. Korniloff failed because revolutionary Russia will not again be subjected to Cossack rule, because revolutionary Russia has her own salvation to win. So revolutions follow a natural law of evolution. In Russia events are shaping on curiously similar lines to those which marked the development of the French Revolution, and the more we attempt to force the Russians to fight without a clear statement of our aims and policies, the further we are driving the revolutionary forces to extremism."

"The Governments of Great Britain and France have chiefly themselves to thank for the collapse of Russia. Mr. Lloyd George sowed the wind, and must now reap the whirlwind."

Among the things which contributed to the fall of Kerensky in Russia was the wide-spread feeling that he was, though a Socialist, being too greatly influenced by the capitalistic element in Great Britain and in the United States. Kerensky believed that what the Socialists desired to achieve could be more readily and permanentiy achieved by the course outlined by him. Others thought that this would be to bind them hand and foot under the old capitalistic system. So Kenrensky goes down and the Bolsheveki come into power; and now the world awaits the next revolution in revolutionary Russia, for it is scarecly

to be thought that any stability of government can be attained at this early stage—at least when one of the first acts of the new government is to declare all land to be henceforth public property. However in the warning the English Review gave the British people in October was this statement:

"We do not seem to realize that the Russian Socialists represent the culture and intelligence of Russia; and that, if the literate portion of Russia is 30 per cent, 20 per cent of that 30 per cent are Socialists."

But what the Bolsheveki have done or are about to do with the land, it was Kerensky's announced intention to do.

So, it may be that such a big step forward, sudden though it be, is what the people of Russia in general desire. But this is what the dominant elements in other countries do not want. It was the fear that too radical changes would be agreed on if the Socialists and Workingmen of the different nations get together in convention at Stockholm that prevented that proposed convention. Lloyd George and other great leaders realize that the world is moving in the direction of more equality; in other words, toward a real democracy, not a nominal democracy. But they fear a too rapid movement. It was this fear which prevented the Stockholm convention. It was feared that labor party members and Socialists from different nations would, if allowed to meet together in Stockholm, frame plans for ending the war and for reconstruction after the war to which the capitalistic element would not agree and that revolution would follow.

In this connection the following from the Springfield Republican will be of interest: "It is to be suspected that Lord Landsdowne's present attitude of horror over the war is inspired somewhat by his dread of the revolutionary tendencies among the masses that the war has already unloosed. The downfall of the Czar may fill him with fear for monarchical institutions elsewhere, even in Britain; the rise to power of extreme revolutionary Socialists in Petrograd may make him tremble for the system of private property in other countries. His lordship, in brief, may now reflect the crowning uneasiness of the pillars of the established order lest the prolongation of the war turn the common people everywhere into enemies of established institutions.

"If this hypothesis concerning an old school, aristocratic statesman like Landsdowne has any basis in fact, the Socialists' opposition to the war at once becomes, from the Socialist point of view, a curious bit of stupidity. For the prolongation of the war might promote their purpose of revolutionizing the social, industrial and political system by convincing the masses that the present social order was to blame for their miseries. In 1864, James Russell Lowell wrote in an essay on the Civil War: 'Nothing can save slavery but peace.' It is easy to imagine in the near future a Socialist leader, with a new vision concerning the trend of things, announcing: 'Nothing can save capitalism but peace.'

"In truth, the underlying forces now at work are beyond the comprehension of any mortal; yet it would not be surprising if, in the general blindness to the ultimate drift, the extremes of social and political opinion should meet, or if the imperialist Landsdowne and pacifist Trotskys and Hillquits should finally swap places with reference to the war and its objects."

The New York Times for December 2nd contained a significant article entitled "Unrest Behind the Lines." It was by the famous American author, Winston Churchill, who had just returned from a trip abroad. After brief consideration of the revolution in Russia, Mr. Churchill wrote:

"So far as the Allies are concerned, the probability of a social turnover that would paralyze a nation for the proper prosecution of the war is not unlikely to happen in Italy, France, and even in Britain, provided the war continues to drag on and on and no more reverses are experienced. The peace propaganda is mostly among the working classes, but it must be remembered that the working classes have a potential, an economic power today far beyond the political power represented by their votes. They have a leverage of which they are becoming more and more aware. A great many of them are syndicalists. Like the Junkers—and this is not said detrimentally, but impartially—they deem their first loyalty to be to their class, they are not inclined to recognize national boundaries; they argue that the more revolutions take place outside of Germany the more likelihood of a revolution inside of Germany; that the way to stop the war is by revolution—peaceful, if possible. This may or may not be true. The question for the responsible Governments of the nations concerned is whether it is worth while to take such a chance. Wouldn't it be better by military means to force Germany to have her revolution first? That is exactly what, with her cleverness, Junker Germany is trying to do to the Allies; she is sowing peace propaganda among their armies and their populations—now that Russia can no longer be kept an absolute monarchy, which would have suited her better."

The point is, this war is to make the world anew—it marks a profound change in the social fabric no matter who wins; and if it goes on for two years more, what has already happened will be insignificant in comparison with what will yet happen. This is an era of the unthinkable and impossible. Perhaps we should say, of the seemingly impossible.

Several months ago The Pacific quoted Abraham Lincoln as saying at one time in our Civil War—before he issued the Emancipation Proclamation—that he had come to the belief that God's purposes in that war were different from the purposes of both sides. History shows that they were different. So, as to this world war, we believe that what God desires to have accomplished is different from the desires of the combatants. Whether the war goes on for several years yet or ends within a few months, this will be apparent when it does end.

In a recent Y. M. C. A. address in Brooklyn the Rev. Dr. Cadman of the Central Congregational Church said with reference to the New York mayoralty campaign: "The campaign was not an elevating one, and some pursued it with peculiar malignity, fostered by personal injuries or ambitions:." Dr. Cadman said further: "Those malcontents who hoped to trade upon Julge Hylan's earlier pacific views have been disappointed. He has openly avowed what should not have been questioned—his allegiance to the national government and his ancestral pride as a son of a gallant soldier of the Union." In one of Mayor Mitchell's latest campaign speeches was the assertion that the election of either Hylan or Hillquist meant the hauling down of the American flag from the city hall. The time is past in this country for such wild statements as Mayor Mitchell made all through his campaign. But neither individuals nor political parties have yet learned widely that hyperbole of speech usually reacts to their detriment.

A British journalist remarked about the middle of November: "We are waiting for America as Wellington waited for Blucher." And: "The vast bulk of the people of this country never were so dourly resolved. Hard and long is the day in this Waterloo of the whole world's fortunes."

PACIFIC COAST NOTES.

"The war cannot be won without God," says Bishop Moreland in a recent Pastoral Letter. And so his admonition is: "Arouse everywhere the sense of the need of God, and mobilize the spiritual forces of your fellow citizens."

"I congratulate you on the appointment of Judge Wilbur to the Supreme Court of the State of California," said Dr. H. H. Bell of the Presbyterian Theological Seminary at San Anselmo, to the Editor of The Pacific, Tuesday evening of this week. Judge Wilbur is a Congregationalist, a member of First Church, Los Angeles, a man of great worth. We accept Dr. Bell's congratulations, and in turn congratulate the State of California in that Judge Wilbur has been designated for this important position.

Many girls have been suffering from "soldierphobia" of late. In a recent address in Tacoma Colonel Saville, head of the military police, said that considerable of the vice condition was due to the failure of mothers to properly look after their daughters, who, he said, were afflicted with "soldierphobia." His men, he declared, have taken a number of girls from a public dancing hall within three miles of the cantonment, which is largely patronized by soldiers, because their conduct was not what it should be. The girls, he said, came from respectable families, but their love for a uniform overcame their moral scruples. He advised every mother to use more than ordinary care in seeing that her daughter was not seized with "soldierphobia."

Major Croxall, head of the military police at Camp Lewis, American Lake, Washington, has asked the managers of dance halls in Tacoma to eliminate the high-priced drinks. One reason given was: The men are for the most part receiving only $30 a month, and cannot afford to pay a high price for the drinks. I know that men, if they take a fancy to some particular dancer, are likely to lose their heads for the time being and want to show her a good time and spend more money than they should. His other reason is that he considers the drinks injurious to the health of both soldier and dancer. Accordingly no soldier is to buy any drink the price of which is in excess of 25 cents, and is not to spend more than a dollar on drinks at any one time.

In his "Three Years in California," J. D. Bothwicks has this to say concerning San Francisco cabs in 1851: "The hackney carriages of San Francisco were infinitely superior to those of any other city in the world. One might have supposed that any old cab which would hold together would have been good enough for such a place; but, on the contrary, the cabs—if cabs they could be called —were large handsome carriages, lined with silk, and brightly painted and polished, drawn by pairs of magnificent horses, in harness, which, like the carriages, was loaded with silver. They would have passed anywhere for showy private equipages, had the drivers only been in livery, instead of being fashionably dressed individuals in kid gloves. A London cabby would have stared in astonishment at an apparation of a stand of such cabs, and also at the fares which were charged. One could not cross the street in them under five dollars. The scale of cab-fares, however, was not out of proportion to the extravagance of other ordinary expenses. The drivers probably received two or three hundred dollars a month (about seven hundred pounds a year) and the horses alone were worth from a thousand to fifteen hundred dollars each. None of the private carriages came at all near the hacks in splendor. They were mostly of the American "buggy" character,, and were drawn by fast trotting horses. . . A great many very fine horses had been imported from Sydney, but these were chiefly used in drays and under the saddle. The buggy horses were all American, and had made the journey across the plains."

"Prominent among the gifts of the Spirit that were placed in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; and which were to remain in the church 'til we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' " says The Signs of the Times, our Adventist contemporary, "stands the gift of prophecy." The paper goes on to remark: "Seventh-day Adventists believe that for many years this gift has been present in the church, and, has been manifested through Mrs. E. G. White. They are convinced that the past, the present, and the future have alike been open to her view, and that in her writings there is a revelation of what the infinite mind alone could make known." Among what are regarded as Mrs. White's prophetic statements is the following made in 1890: "The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will be break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames." Signs of the Times comments on the foregoing as follows: "The prediction was published eleven years before France had completed her first submarine fleet, and eleven years before England placed her order for such a fleet. It was placed before the world in printed form long before this or any other country had considered the idea of using the submarine as it is now used as an instrument of naval warfare. It was at least twenty-four years before the submarine was used successfully in any war." It was in 1890 that Mrs. White wrote: "We are standing upon the threshold of great and important events. . . . A storm is coming relentless in its fury. . . . Confusion fills the world, and a great terror is soon to come upon human beings. . . . Great changes are soon to take place in our world, and the final movements will be rapid ones. . . . Intensity is taking possession of every earthly element. . . . Something great and decisive is to take place." In this connection Mrs. White wrote: "The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep." We do not say, as our Adventist brethren do, that Mrs. White had the gift of prophecy—nevertheless, it is evident that she forecast with remarkable accuracy events upon the earth today.

Last month there were not less than three thousand American university men, students and graduates, engaged in war work in France and it was thought that the number would be increased to more than ten thousand soon. A London news note reads: "As it is impossible for these men to spend their short leave in America it is expected that many will visit England. The authorities at Cambridge are preparing to put up small groups of soldier students from the United States during their furloughs and are endeavoring to make arrangements for distributing them in several colleges. It is felt that the American students would appreciate the privilege of being lodged in college, dining in hall, and living for a few days in the atmosphere of one of the oldest universities. We understand similar arrangements are contemplated at Oxford."

CHRONICLE AND COMMENT.

William Jennings Bryan predicts that a sufficient number of states will ratify a national prohibiton amendment within two years.

Cotton mills in the South that never paid a dividend higher than 6 per cent are now paying extra dividends, varying from 10 to 40 per cent.

The Bond Street Congregational Church of Toronto, Canada, endeavored to secure the Rev. G. Campbell Morgan of London as successor to the Rev. Byron H. Stauffer, but was not successful.

A visitor at one of the cantonments writes that "one never gets the content of the words, 'Long may our land be bright with freedom's holy light,' until he participates in one of the song services in camp."

The British Weekly in commenting on Lloyd George's Paris speech, remarked: "If there is anything to regret in Mr. Lloyd George's speech it is a veiled threat of resignation. It is not time for any man doing his work competently to abandon it." And then after some commendation of what General Haig and his grand army supported by the French had been doing the British Weekly continued: "That work must not in any way be weakened or remitted. If it should be a choice between Mr. Lloyd George and Generals Haig and Robertson, the nation will choose the generals."

The Continent, a leading Presbyterian paper, expresses the judgment that Union Theological Seminary selected its new president "on a bygone standard," that it has valued scholarship above service, remarking: "Eevery evangelical seminary which has chosen a president in recent years has made its choice on another priciple—the chief of its faculty must be a man of action rather than a man of learning." The Continent is of the opinion that Union Seminary "could not have found an abler scholar in the United States than Dr. McGiffert," but that the directors in so choosing have canceled opportunity. We like these words from Dr. McGiffert's address at the opening of the Seminary this year: "We must not be satisfied simply to read Christianity in the old terms. . . . The world must be given a better faith than it has been content with in the past."

The war has made more strikingly evident what was evident before that there is in the United States a variety of patriots. A New York City paper had an item last week showing how different corporations are handling their surplus earnings: "This week's action of the American Can directors, in declaring an extra dividend of 8.7 per cent, makes it of interest to point out the wide difference in policy that is being pursued by the industrial companies in handling large war-time profits. Last week, presumably to escape paying the war tax on accumulated profits, extra dividends were declared by a number of corporations including Lackawanna Steel, General Chemical, Central Foundries. During the same period other highly prosperous companies such as International Mercantile Marine, Atlantic, Gulf & West Indies, and Baldwin Locomotive, failed to meet the expectations of their shareholders by declaring extra dividends."

The Springfield Republican, one of the most influential of New England newspapers, arrays itself on the right side of the troublesome Japanese question in the following note: "The Japanese delegation is almost at the end of its mission in America. Secretary Lansing has testified to the satisfactory nature of his consultations with Viscount Ishi and his companions. Our Japanese guests have insisted on the high ideals of Japan in international relations and on the depth and fervor of Japan's fraternity with us in war. The really troublesome question with Japan at the moment is that of our refusal to grant naturalization to Japanese who desire to become citizens of the American republic. We have a mass of contented and loyal Japanese citizens in the Hawaiian islands. We ought to open the door of complete citizenship to Japanese who desire to identify their future life with ours, and who can pass the test of acceptance in all parts of the United States."

The Rev. Reginald J. Campbell, formerly of the City Temple, London, was installed by the Bishop of London as Vicar of Christ Church, Westminster, on Sunday, November 25. The previous Sunday a representative of the British Weekly listened to a sermon by Dr. Campbell. He has written concerning him: "In surplice and black stole he bears a certain resemblance to Cannon Liddon, as that great preacher looked in the pulpit of St. Paul's, his pale head framed amid golden lights, to the worshippers who had gathered out of the fog and gloom of a London December Sunday. There is an air of fragility about Dr. Campbell which suggests that he could never have endured after middle life the wear and stress of the Non-conformist ministry. Though his preaching has lost none of its grace, charm and winsomeness, he seemed physically nervous, and there is an indescribable pensiveness in his manner." Mr. Campbell's subject that Sunday was "Perfection Through Suffering." Edward Carpenter was quoted thus: "The pains of this life are the powers of the next."

The Rev. Dr. Ambrose W. Vernon, pastor of the Harvard Congregational Church, Brookline, Massachusetts, has been asked to withdraw his resignation which was submitted a few weeks ago. The Boston Transcript, in its report of the meeting at which the action was taken by a large majority, says: "The meeting lasted nearly three hours. Only members of the church were admitted, and church officers, posted at the doors, turned away those who did not come in this class. Although the vote sustaining Dr. Vernon has not been given out officially, it was said to be 248 to 57. Criticism which has been directed to Dr. Vernon, for his alleged friendliness to Germany was thoroughly aired, and as a result of explanations made at the meeting, the strictures vanished into thin air. The board of deacons of the church adopted a resolution declaring they were unanimous in their belief that Dr. Vernon is a man of unquestionable integrity and patriotism. A suggestive commentary on the result of the meeting was the singing of the hymn, 'Blest Be the Tie That Binds.'"

Christian Work, a New York religious journal, distinguishes great sermons and great preaching, remarking: "The average man is not interested in great sermons, but he can easily be interested in great preaching. About three-fourths of our preaching does not touch his life or circumstances at all. The sermon has no more relation to his interests than a lecture on botany has. His interests are generally three-fold: (1) how to get a living (a theme which is worrying half our men so much that they have no interest left in anything else; (2) the family and its hard problems (and they are very hard); (3) how to have a good time and escape the humdrum and monotony of life, without violating his sense of morality (another hard thing for the average man to do, in spite of the opinions of our good church members to the contrary): Now preaching that will interest this man of the community—and he is the average unchurched man—has got to get right down to these realities, for they are the real things

of his life. By and by, when he has come to be intellectually interested in religious things, as he may be, he may enjoy discussions of many great and important things of the faith."

A London correspondent of the New York Post writes: "Reports of closer government intervention in your railway affairs during the war may make interesting a word on our own experience. Our government took over the railways on outbreak of war, guaranteeing shareholders the maintenance of the previous year's dividends, which were fairly average distributions. Local managements of the various companies were continued, but one expert was selected and made supreme as representing the government. The public was warned that ordinary peace-time facilities were not guaranteed. Nevertheless, curtailments came slowly. Facilites such as dining cars, frequent expresses, and minimum fares disappeared gradually, however; excursion tickets were quickly abandoned, and last January a 50 per cent increase was imposed on all fares. Railway employees made frequent demands for increased wages, all of which were conceded, government bearing the cost. This occasions anxiety as to what sort of situation will exist when the railways are handed back to their own managements. Except for the manner of handling the wage problem, the railway transportation part of the war has been quite well conducted."

THE WAY BRITISH LABOR VIEWS THE WAR AND THE PRESENT SITUATION.

The Christian Commonwealth, a leading London religious Journal has each week an article under the caption "The World of Labor." It is written, we understand by a member of the Labor Party or by a person in sympathy with it and in close touch. We quote from the article for November 14:

The International Outlook.

"Labour opinion is much perturbed by the latest developments of the international situation. I find a great variety of views prevailing about the military prospects, ranging from one of extreme pessimism to one of dogged belief that the enemy's ascendancy in the field cannot be maintained. Labour does not talk about throwing up the sponge, but does speculate about the possibility of the political leaders of the allied nations being tempted to throw it up. The extraordinary weakness of Italy and the shifting of the balance of power in Russia lead many Labour people to infer the presence of grave defects in the political direction of the Alliance. It is pointed out with much force that if the Labour policy had been followed the present state of affairs in Russia and Italy would probably not have been possible. Had the Stockholm Conference been held at the time and under the conditions proposed by Mr. Henderson democratic opinion both in Russia and Italy would have been able to envisage the war in its true light. War aims would have been considered, revised and defined in terms that would have united all the allied peoples, and would also have promoted a more resolute and vigorous effort, political and military, against the enemies of democracy in Germany. The Stockholm Conference would have cleared the air, and if it would not have brought the peace nearer it would at any rate have shown why the war must be continued. The refusal of the Governments to allow the conference to be held has given rise to doubt and uneasiness among the allied peoples, and particularly amongst the democrats of Russia.

Rudderless Russia.

"It is in Russia that the failure to hold the Stockholm Conference has had the most disastrous poltical effects. It has given the Extremists the upper hand. Revolutionary Russia has been manifestly unwilling to continue the war a moment longer than is necessary to secure a just and reasonable peace. But it has been led to believe that the war is being prolonged for selfish ends that none of the Allied Governments dare openly avow. There may not be a shadow of justification for this belief, but our poltical leaders have only themselves to blame if it exists. They have taken no steps to show in a definite and authoritative statement of the conditions upon which peace can be made that this belief is unfounded. They prevented the working-class leaders coming together for the purpose of formulating their views about a democratic peace, and awakening the slumbering conscience of the German people. Thus the conviction has gained ground in Russia that the real aims of the Allies are being kept secret because they would not bear democratic scrutiny; and the moderate revoluntionary leaders have lost influence, while the Extremists have gained it. Kerensky falls, and Trotsky seizes the reins; Terestchenko is arrested, and Lenin reappears. These personal changes in the leadership of the revolution correspond to a real change in policy, and especially foreign policy. If Russia has a foreign policy at all this moment it is the policy of Lenin.

Towards The Left.

"Not only in Russia, but in all the belligerent countries, political power is tending to fall into the hands of the parties of the Left. A year ago it was the advocates of ruthless and resolute war who found it easy to grasp the reins. Every change in the political control of each nation—Germany not excepted—has since then been in the direction of more moderate counsels, and more reasonable counsellors. The pendulum has swung to its farthest extreme in this direction in Russia—a country of paradoxes, where the longing for a reasonable and speedy peace is voiced by very unreasonably people who have run ahead of everybody else in their haste to reach the goal. But the pendulum swings slowly and inexorably in the same direction in every other country—even in Germany: Hertling is an improvement on Michaelis, Orlando on Boselli, Painleve on Ribot. The tendency does not stop there. One political portent of considerable significance from this point of view is the growing influence and power of M. Albert Thomas, the leader of the French Socialist majoritaires. He is even talked of as the successor of M. Painleve when the latter finds it impossible to remain in office with a Foreign Minister whose policy he does not approve and cannot defend against Socialist attacks. Wherever one looks one can see the straws in the current which show that the tide is flowing towards the democratic Left."

It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves.—George Eliot.

We would do well to get our kindnesses done while they will do good, giving cheer and encouragement, and keeping them back till there is no need for them.—Dr. J. R. Miller.

The call to religion is not to be better than your fellows, but to be better than yourself.

A CHRISTIAN ENDEAVORER WHO CAME TO BE KNOWN AS "FATHER CLARK"; OR, FRANCIS E. CLARK AS A BOY IN SCHOOL.

E. E. P. Abbott.

There is nothing dull in the life of a truly great man, one in whom the church has come to believe and love. Professor Allen wrote the life of Phillips Brooks in three octavo volumes; but how eager we are to welcome any fresh anecdote about him, assured that there will be something of nobility in it; it cannot be commonplace; it is accordant, helping to fill out the perfect whole.

"The child is father of the man,
And I could wish my days to be
Bound each to each in natural piety."

Many of us were interested in an account of Dr. Clark's recent visit at his early home, and how the beautiful city of Claremont on the Connecticut turned out to do him honor. It is the story of Hawthorne's "Stone Image" repeated over again. But Claremont cannot claim all the honors. Meriden, fourteen miles away, would link herself with this favored name. I was calling not long since at the home of a friend. Noticing the likeness of a well-known governor on the wall, an uncle of his, "Yes," he said, "we all like to make the most of our prosperous relatives."

Meriden, as is well known, is the location of "Kimball Union Academy," one of the leading preparatory schools of New England. Rev. Edward W. Clark, the foster father of the boy, was a trustee of the Academy. Mrs. Clark, the mother, is always to be mentioned with her husband, as a gifted woman, who was the one who helped largely to mould the character of her son in his earliest years. When the time came that they must send their boy away from his sheltered home into a larger world, in which he must learn good and evil, they naturally fixed upon Meriden, which was close at hand. Nowhere could the lad have found a more favorable training camp. Dr. Cyrus S. Richards had been for thirty years the principal of the school. He was a master of the olden type, but unruly boys might not have suspected that, at heart, he was one of the most tender and compassionate of men. Associated with him were such able instructors as Cyrus Baldwin, Abel Wood and George J. Cummings. These instructors were second to none in the thorough drill of that time. But, more than this, they were all men of God; and like Dr. Arnold, they made the ethical, primary. Or, rather, they aimed to bring every pupil under their care into a definite Christian experience. Children, trained in Christian families, often came to see duty in a clearer and more attractive light than they had in their own homes, and were brought to a decision before they left the school. The Saturday night meeting, conducted by the students themselves, was always crowded, and none of us can efface the impressions of those hours. The atmosphere was at times surcharged by an influence that could not be accounted for by natural causes. We recall one meeting, near the close of a school year, when all but one of an exceptionally strong class stood up voluntarily, and declared they were going into the world to live the Christian life. No wonder that so many on the roll have become our most useful men in the ministry!

A history of Williams College, just published, has this statement: "Williams for three quarters of a century saw little of physical growth, but almost every year she graduated some men who afterwards became distinguished." And, we may add, who carried more or less the impress of one strong personality, President Mark Hopkins. Something the same might be said of Meriden. Many an Englishman has been more indebted to Eton or Rugby than to Oxford or Cambridge: for it was there that they made their decisive choice. There were at times at Meriden what Mr. Balfour calls an "atmosphere," which made it easy for the young man to decide upon the ministry for his calling in life. In fact, it would have been impossible for young Clark to have chosen otherwise. Nothing secular could have attracted him then. I have wondered whether it would have been the same today with all the calls of business and political advancement; when some of our highest educators hesitate how to advise a young man, selecting his calling in life, while the ministry is so uncertain and of such doubtful tenure.

Young Clark was then what he always has been, modest, diligent, and ambitious for the best things. When his life is fully written it will appear that he, of all others, was chosen from his youth to be a model for thousands, to lead them on and up the consecrated way. Early in boyhood he put off childish things.

"all my mind was set,
Serious to learn and know, and thence to do,
What might be public good; myself I thought
Born to this end, born to promote all truth
And righteous things."

Has it been recognized enough, how few and harmless have been the mistakes he has made in his presidency of a world-wide movement, though so often called to decide difficult, and before unsolved problems? The young Timothy at a very early age showed himself the master of the situation. As Henry Drummond impressed John Watson the first time he saw him on the play-ground, and ever afterwards, by his noble carriage and his distinguished air that made him stand out from all his fellows as the Christian gentleman, so we have followed with no little pride our Endeavourer Great Heart. The two men were much alike. They both traveled the world over. They had the rare gift to fascinate young men, and then to lead. They were always the conspicuous men on the crowded platform, but with never a trace of self-elation.

Dr. Clark has never forgotten his indebtedness to Meriden. He has been loyal through good report and through evil report. A long time a trustee and now the president of the board, he has never made the office a sinecure. He is always present when possible, at the anniversaries to confer the diplomas, which add a double honor when received from his hands. He has set an example, too, by his generous and timely gifts to the institution, which is not yet lifted beyond need.

I never hear the Endeavor pledge repeated but I think of Frank Clark as he used to give his first testimonies in the chapel on Meriden hill. He is its perfect embodiment. As Gibbon said of William Law: "He believed all that he professed, and practiced all that he enjoined." He might not have been able to have phrased that pledge in those early days, for it bears the marks of accumulated experience. There is in it not a superfluous word; it is not given to teach us theology or ritual; but it is a boy's noblest resolve: "Trusting in the Lord Jesus Christ for strength. I promise him to do whatsoever he would like to have me do." Would that on consecration night it might be repeated everywhere with the same intonations that I still recall from young lips fifty years ago!

How we pleaded for our dear friend, during his recent and severe illness. The prayer of faith, we believe, re-

stored him to life and his loved employ. He is through God's favor, spared to gather up in these last years, as at Claremont, the gratitude and esteem of thousands with whom he has come in touch all over the world. Flattery can never spoil the old man, for his life long motto is "Christ and his Church."

"But thou wouldst not alone
Be saved, my father. Alone
Conquer and come to thy goal,
Leaving the rest in the wild.
Therefore to thee it was given.
Many to save with thyself;
And at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep with thee."

San Diego, Cal.

FAMOUS AUTHORS CONCERNING THE WAR.

The New York Times states that 'an interesting contribution to the work of the War Library Fund has been made by Mrs. Annie Nathan Meyer in a collection of autographed opinions on the war by famous American and English authors.

It is said that Mrs. Meyer is having a book made of the signed contributions, and will sell the volume by subscription, the proceeds to swell the Library Fund.."

This is given by Wliliam Dean Howells: "May the war for liberty win equality and fraternity, too!"

John Burroughs wrote in part: "We are in this war to help make sure there is no 'next war.' We are in it to give the Kaiser and his gang such a dose of blood and iron that for generations the thought of war will make him and them so shaky that they will have to take to their beds and be fed with a spoon."

The following from Bernard Shaw stands in danger of being labeled "Pro-German": "Do not suppose that you are fighting to punish the Germans for being wicked; they are wicked, being human, but no wickeder than you. Do not fancy yourself the knight errant of Belgian independence; neither Belgium nor any other power, large or small, European or American, will ever be independent again; have not the mighty United States been dragged into the vortex as helplessly as the least of the belligerents? What has happened is that the political idolatries of the world have been called to judgment; and America must fight for her place on the judgment seat, which is also the dock.

"Therefore pocket your silly spites and vanities, and fight like a man, respecting the enemy as you respect yourself. The cause is bigger than America, or it would not have been worth fighting for."

Josephine Preston Peabody furnishes this:

"Storming the hells of hate, to climb and take
The morning heights unwon,
Where life shall have its own;
Where love shall have its own:
And freemen, of all breath, shall gather in
The harvest of the Sun."

Helen Gray Cone contributed this poem entitled "Ultimate Victory":

"As men that labor in a mountain war,
Scaling sheer cliffs, hewing out stairs of stone,
Trenching the ice, quenching the torrents' road,
That rolling thunders in a gorgeous lone,
Having seized a height, might stand with dazzled stare,
Seeing beyond, a highest heavenly peak
Hung lucent as cloud in the bright air,
Still to be won—oh, thus, even thus, we seek
Peace beyond the War! And thus the vision gleams
Upon us battling, with snow crest sublime,
That holy mountain, that pure crown of dreams
Toward which Man's soul has struggled up through time.
With Titan toil we war that War may cease,
And storming the last peak, we conquer Peace!"

G. E. Woodbury's contribution was: "Now is the best chance the youth of this generation will ever have to be men. Who goes into this fight a youth will come out a man. Let him not think what he is best fitted for; let him do whatever comes his way; and, of his heart's desire, let him get into that game of duty, which is the great game of life!"

Brander Matthews made this contribution to the book: "This at least may be said in behalf of war—that it strips bare the soul of men, as by a flash of lightning, the nobler as well as the meaner possibilities of humanity. By the side of the selfish slackers and shirkers are the men and women who stand erect at the call of their country, ready for whatever service or sacrifice it may ask."

LET THERE BE MINISTERS!

Clyde F. Armitage.

Will there be a scarcity of ministers during the war! It is already evident that the supply is not equal to the demand in many places. It is certain that the number coming from the theological seminaries will be greatly less than the number who graduated in recent years.

Shortly after the opening of the present school year, the Boston Evening Transcript made a study of the number of students in colleges and seminaries, and reported that the number of men in attendance at the theological schools would be reduced by forty or fifty per cent from last year's figures. Reports since that time show that this is true, at least of the entering class, in several of the seminaries.

Why the reduction? Many men who would otherwise be preparing for the ministry have entered the ranks of the Army or Navy for service at home or abroad in the great world war. Others have gone into the reserve officers' training camps and have obtained or are expecting commissions in the line. Several have entered for chaplaincy, more have delayed their theological training to enter vacant pastorates for temporary or permanent work, and others, being affected by the changed conditions due to the war, are postponing their training or feel compelled to sacrifice it.

It is said that three thousand eight hundred ministers are needed annually to take the places of those who die or retire, and to open new work. The supply now available must be conserved. Those this country have obtained from England will be missed while the war lasts. An extra demand on our supply is made by the Army and Navy for chaplains. A bill which passed the Senate and is awaiting the action of the House in December should become law, and would provide many additional chaplains.

One of the greatest hindrances to conservation of the supply of ministers is the fear on the part of young men available for military service, who remain in the seminary or pastorate, that they will be considered slackers. Surely one should not be called a slacker who is doing his best to prepare himself for the greatest service he can render for God and Humanity.

Those who are out of the seminary and serving pastorates may well be called slackers if they neglect the opportunities which are theirs to assist in the world's war. But most of them are diligent in the service of their coun-

try through the channels of the Red Cross, through co-operation with the Food Administration, through assisting the sale of Liberty Bonds, through their offerings to the work of the Young Men's Christian Association and the Commission on Training Camp Activities.

Their work is valuable beyond measure in increasing the morale and efficiency of the home base of our Army and Navy. The special work done by the churches that are located by the Army and Navy camps is not more necessary or helpful than this. As an editorial in the "Christian Intelligencer" this month says, "Exemption from Military Service means a draft to Spiritual Service."

Our ministers all want to give the service that will register most ultimately as well as immediately. If that be military, God bless them. But they should first consider earnestly and be sure of God's desire.

THE PIONEER CATHOLIC DIOCESE OF THE WEST—"THE DIOCESE OF MONTEREY AND LOS ANGELS."

Last week the Right Reverend John J. Cantwell, a popular San Francisco Catholic prelate, was raised to the dignity of the supreme priesthood and consecrated Bishop of Monterey and Los Angeles.

Bishop Cantwell will have superivision of the Diocese of Los Angeles, which, as at present constituted, extends from the Mexican boundary line north to those portions of Santa Cruz, Santa Clara and Merced counties lying south of the latitude of 37 degrees.It embraces within its jurisdiction a territory of 80,000 square miles. According to the statistics contained in the official Catholic Directory for 1917, there is in the diocese of Los Angeles a Catholic population of about 180,000 people.

The diocese has 276 priests, both secular and religious; a total of 213 churches, of which 128 have resident pastors; it has carrying on the work of Catholic education, 43 parochial schools, one high school for girls, 16 academies for young ladies, and a college for boys. In addition to these institutions, there are orphan asylums, homes for the aged, and other houses of charity and mercy.

The Diocese of Los Angeles is known in Ecclesiastical Terminology as the Diocese of Monterey and Los Angeles, and as such it embraces within its jurisdiction the episcopal See and territory that went to form the pioneer diocese of the West.

The Rev. J. J. Harrington contributed to The Monitor last week a valuable historical sketch which we quote as follows:

"The first bishop of California was Francesco Garcia Diego y Moreno. He was consecrated bishop of both Californias in the year 1840 and governed a territory extending from the indefinite Oregon line to the external boundary of present Lower California. To his episcopal care and jurisdiction the Mexican government had handed over the dying Church of California after the secularization of the Missions.

"Prior to Bishop Moreno's appointment and during the era of the Franciscan Missions, the territory of both Californias, Upper and Lower, was under the episcopal jurisdiction of the Bishop of Sonora, Mexico.

"Bishop Moreno took up his episcopal residence in Santa Barbara, and labored under the most distressing and disappointing circumstances to build up religion in his vast diocese, and after five years of hardships and sorrows, he died of a broken heart in the year 1846.

"A little later, in the year 1848, war broke out between the United States and Mexico, and one of the results of the war was that Upper California, Nevada, Utah, Arizona and part of Wyoming and Colorado passed into the possession of the United States. California was admitted as a State into the Union in September, 1850.

"During this transition period, in fact, since the death of Bishop Moreno in 1846, there was no bishop in California, and the affairs of the Church were administered by the Vicar-General, Father Gonzales Rubio, whose appointment as Administrator was ratified by the Chapter of the Cathedral at Mexico—the Archi-episcopal See.

"On June 30, 1850, Rt. Rev. Joseph Sadoc Alemany, O. P., was consecrated in Rome as Bishop of Monterey and California. Bishop Alemany set out immediately for his diocese, arriving in San Francisco in December of that year, and after a short stay set sail for San Pedro. He left San Pedro for Santa Barbara in order to take over the diocesan books, and then went on to Monterey, where he fixed his episcopal residence and used the old Mission Church of San Carlos as his cathedral. Bishop Alemany at first signed himself as Bishop of Monterey and the two Californias,—later on as Bishop of Monterey and Upper California,—and then shortly before his transfer to San Francisco simply as Bishop of Monterey.

"In the year 1852 Bishop Alemany attended the first Plenary Council of the hierarchy of the United States, which was held at Baltimore, Md. There he gave an account of the religious condition of his vast diocese, and at his request the Council recommended the Holy See to divide the ecclesiastical jurisdiction of California.

"Acting on the Council's recommendation, the Holy See, in the year 1853 created the archdiocese of San Francisco, with Bishop Alemany as its first archbishop, and the diocese of Monterey was given jurisdiction over the vast territory extending south of Santa Cruz to the Mexican boundary line.

"When San Francisco was made an archdiocese and Bishop Alemany transferred there as its Metropolitan, the Rt. Rev. Thaddeus Amat, a Lazarist priest, was consecrated Bishop of the old See of Monterey, with his residence at Santa Barbara. In the year 1860 Bishop Amat changed his residence from Santa Barbara to the more promising community of Los Angeles, and from that date Los Angeles has been the residence of the bishop of the southern diocese of California.

"In deference, however, to tradition and to the fact that the original See of the diocese was at Monterey, the diocese is still spoken of as the Diocese of Monterey and Los Angeles.

"In the year 1873 Bishop Amat received as his coadjutor and successor, Rt. Rev. Francis Mora. Bishop Mora governed the diocese of Los Angeles for a period of twenty-three years, when he resigned his See and was succeeded by his coadjutor bishop, Rt. Rev. Geo. Montgomery, in the year 1896.

"At the request of the late Archbishop Riordan, Bishop Montgomery was appointed Coadjutor Archbishop of San Francisco in the year 1903, and when he left for the metropolis he was succeeded in the See of Los Angeles by Rt. Rev. Thos. J. Conaty, who, at the time of his consecration as bishop, was Rector of the Catholic University at Washington.

"Bishop Conaty governed the diocese of Los Angeles for a period of twelve years. His administration was characterized by a remarkable growth of Catholic population and religious institutions, paralleled only by the phenomenal growth and population of the southern part of the State. Since Bishop Conaty's death which took place on September 18, 1915, the See of Los Angeles has been vacant until the appointment of Bishop Cantwell in September of this year.

During the interregnum the affairs of the diocese have been ably administered by Rt. Rev. Mgr. Hartnett, Vicar-General of the Diocese."

THE CEREMONIES IN CONSECRATION OF BISHOP CANTWELL.

Believing that many of the readers of The Pacific will be interested in an account of the ceremonies at the consecration of the Right Reverend John P. Cantwell of San Francisco as Bishop of Los Angeles, we give a condensation of a report in our co-temporary, The Monitor:

"The ceremonies began when the consecrator, Archbishop Hanna, took his place on the faldstool before the high altar, and the two assistant consecrators brought into his presence Bisho-elect Cantwell, and said: Our holy Mother, the Catholic Church, asks that you promote this priest here present to the burden of the episcopate.

The consecrator then demanded the apostolic mandate from Pope Benedict nominating the new bishop to the See of Los Angeles. This document of the Holy Father authorizing the appointment that forged a new link in the long line of apostles since the day of St. Peter, was read by the pastor of Mission Dolores parish.

After the reading of this commission the Bishop-elect left his seat, knelt before the consecrator and took his oath of office in which he promised obedience to the Vicar of Christ, to observe all the laws of the Church and to fulfill his pastoral duties for the salvation of souls according to his best ability.

Next in order after the administration of the oath of the episcopal office came, acording to the ancient rule of the Church, the examination in the tenets of the Christian Faith, observing the words of St. Paul: Impose hands hastily on no man. The Bishop-elect promised to keep and teach with reverence the doctrines of the Sacred Scriptures and the traditions of the Church and to endeavor to lead all men to the knowledge and love of Christ.

The Mass was then continued simultaneously by both the consecrator at the main altar, and by the Bishop-elect at the side altar attended by the assistant consecrators till the Gradual, when the new Bishop again returned before the consecrator for the returned before the consecrator for the imposition of hands which constiutes the essence of the consecration of a bishop.

He was told that a bishop judges, consecrates, ordains and confirms, and then all the consecrators prostrated themselves while the litanies were chanted that God might bestow the abundance of His grace upon the Bishop-elect.

When the litanies were finished, the consecrator stood with the assistant bishops, the Bishop-elect kneeling before him, and the open book of the Gospels was laid upon the neck and shoulders of the Bishop-elect. Then the consecrator and assistant bishops touched with both hands the head of the new Bishop, saying Receive the Holy Ghost. By this rite episcopal power was bestowed upon Bishop Cantwell. During this essential ceremony, the hymn "Come Holy Ghost" was chanted by the choir.

The head of Bishop Cantwell was then anointed by the consecrator with the holy chrism, and bound with white linen cloths. After suitable prayers had been said the hands of the new Bishop were also anointed with the sacred oils.

The consecrator then blessed the pastoral staff and handed the symbol of the pastoral office to the newly consecrated bishop. The episcopal ring was likewise blessed and placed on the ring finger of the right hand of Bishop Cantwell. The book of the Gospels was then placed in his hands with the admonition: Receive the Gospel and go preach to the people committed to thee. The kiss of peace was given by the consecrating prelates to their newly consecrated brother, who then retired to the side chapel to prepare to resume the Divine Mysteries.

The sublime action of the Mass meanwhile paused for the preaching of the consecration sermon by the Rev. William O'Ryan of Denver, who thrilled the immense congregation by his magnificent oratorical powers and the sublimity of his ideas."

When the Mass had been resumed by both Archbishop Hanna and Bishop Cantwell, they continued at separate altars till the Offertory, when the new Bishop, according to the ancient custom of the Church, knelt before the consecrator and offered to him two lighted candles, two loaves of bread and two small casks of wine.

After the Offertory the new Bishop celebrated Mass together with the consecrator at the epistle side of the altar till the Communion. When both had communicated the consecrator blessed the mitre and placed it on the head of the new Bishop; the gloves also were blessed and placed on the hands of the newly consecrated prelate.

The consecrator then arose, from his faldstool and with his assistants enthroned the newly consecrated Bishop in his place. The hymn "Te Deum" was then sung by the choir.

At the beginning of the hymn Bishop Cantwell, accompanied by Bishops Grace and Glass, left the sanctuary in full pontifical robes and with pastoral staff, passing around the cathedral and bestowing his first episcopal blessing upon the people and the clergy assembled in the cathedral.

At the conclusion of the "Te Deum" of thanksgiving Bishop Cantwell in mitre and with pastoral staff bestowed his first solemn blessing upon the congregation, and then made his obeisance "ad multos annos" at the feet of the consecrator, and concluded the ceremonies of the Mass and of the consecration by reading the last Gospel of St. John.

TOLERANCE.

James B. Orr.

The Rev. Dr. Winbigler has been lecturing about the bay on "Religion and Health."

Judging his material from the two talks I heard I confess myself in accord with his views.

There is, however, a fly in the ointment—intolerance. The speaker digresses from his line of argument to criticise a school of students from whom he differs. As long as he remained true to his own presentation, his lectures are most excellent.

On the Education Building at the Columbian Exposition in Chicago in 1893, I read: "The greatest achievement of the Nineteenth Century is tolerance." We are now well into the Twentieth and here is a minister from the national capital very intolerant.

He opens his course with: "Christian Science, its origin, teachings and dangers." How would the Baptist Church feel if a a prominent speaker from the east would lecture on: "The Baptist Church, its origin, teachings and dangers."

The talk on Tuesday morning began with general remarks consisting chiefly of sly slaps at Christian Science. At last the doctor exclaimed: "A speaker last Sunday afternoon told an audience: 'We cannot trust our physical senses.'" Yet, he continued, the people were seeing him with their eyes and listening with their ears. On this he enlarged.

Dr. Winbigler discloses by this remark that he is either ignorant or insincere. Is he ignorant; did he not know the lecturer was talking about spiritual values and that in this realm the physical senses cannot be trusted? Even in the material world the senses are not always infallible witnesses. A slight of hand performer deceives the eye. Our ears hear vibrations up to 38,000 a second, beyond that rate they cannot be trusted. The unaided eye sees six or seven stars in the Pleiades; the photographic plate registers 1800 stars.

Before the address closed the Baptist health teacher told the same truth in different words. In his point 12 he declares: "Faith is to the soul what the telescope is to the eye." This is the very fact the Sunday afternoon speaker proclaimed. It is the truth Paul urges in chapter 1 of First Corinthians: "What the eye cannot see nor the ear hear nor the heart imagine, God has revealed unto us by his spirit. The natural man receives not the things of the spirit of God." Truly they who live only by their five senses cannot please God, for the flesh life profiteth nothing.

Does not Dr. Winbigler pay tribute to Christian Science every time he refers to it? The man on the street says: Every knock is a boost for the other fellow, and the doctor is so steeped in Science that he uses its vocabulary. If he has some thing better to offer than the body of Truth students he assails, the world will gladly listen! Edison did not write or speak against candles, lamps and gas to make electric lighting popular.

I am not defending Christian Science; its reclaimed drug fiends, healed sick and happy followers are its best defense. I am, however, protesting against one church of the Son of God depreciating another company of equally true followers. "We are laborers together with God."

Boulevard Congregation, Oakland.

SOME OF THE NEW BOOKS.

The Good Crow's Happy Shop. By Patten Beard. This is an entertaining and instructive book. It will delight the little folk into whose hands it may come and will show them how to make all sorts of pretty things out of wall paper samples and other papers. **Pilgrim Press, Boston, $1.35 net.**

Our Backdoor Neighbors. By Frank B. Pellett. A unique nature book! The author has lived in close proximity to birds and animals, and shares their secrets. The book is given to the public with the hope that the intimate stories may lead to a better understanding of the difficulties and dangers that beset the wild creatures, and also to a more sympathetic relationship with them. It has many fine illustrations. **Abingdon Press, New York, $1.50 net.**

Some Turning Points in Church History. By Ambrose White Vernon. Dr. Vernon presents here some valuable studies on, The Founding of the Church, The Beginnings of the Christian Ministry, The Beginnings of the National Churches, The Beginnings of the Free Churches, and the Contribution of Congregationalism to Church Polity. The articles were given as lectures at Andover and Union Theological Seminaries. **Pilgrim Press, Boston, 75 cents net.**

Disappointment will make us conversant with the noble part of our nature. It will chasten us, and prepare us to meet accident on higher ground the next time. As Hannibal taught the Romans the art of war, so is all misfortune only a stepping-stone to fortune.—Thoreau.

FIRST CHURCH, PASADENA.

Seven members were received December 2, one on confession. The annual offering for Home Missions was gathered November 25, the amount reaching $1000. Over one-third of this was given by the Bible School, marching by classes in a great processional to deposit their gifts, while the orchestra played "Count Your Blessings."

Last Sunday evening Dr. Fox exchanged pulpits with Dr. Wark of Pomona, each pastor taking his choir with him. This happy interchange naturally brings the two churches into closer fellowship, and it is Dr. Fox's plan to repeat the exchange with other churches at some future date.

On the evening of December 3rd the women held their annual ingathering and were happy to find that the fruits of their summer's labor netted them the sum of $1100. Each year these women originate some unique method of gathering the funds necessary to the maintenance of their many enterprises. This year they divided the women of the church into "Links," each named for some flower, the whole making up a "Floral Chain." These groups met socially during the summer, as often as the members desired, little emphasis being placed on the money side of their work. Each link devised its own financial methods, and none knew how much others had gathered, even at the end, thus eliminating even friendly rivalry.

At the ingathering, a smilax chain of 17 links extended across the room behind the platform, and each human link in turn performed its "stunt," deposited its contribution, and hung its particular flower in one of the smilax links. The stunts were as varied as the flowers. Gray-haired women read original poems or clever fables, telling how their work was done. Little children decked with flowers spoke or sang to represent their mothers' groups. The Carnation and Golden-rod Links presented their names in charades.

One link, made up of the Utility Committee, comprising many elder women of the society, hemmed aprons or knitted socks as they lustily sang, "Work for the Night Is Coming."

Altogether it was a delightful evening of happy-hearted recreation, which turned spontaneously to the spirit of praise as the result was announced and the affair closed with the singing of the Doxology.

A novel program was given at the Woman's Missionary Society on Thursday, when several members impersonated the ladies of the Executive Boards of the W. H. M. U. and the Southern Branch, W. B. M. P., holding a pseudo "Board Meeting," to discuss and explain the home and foreign Plans of Work for the year.—L. M. A.

FIRST CONGREGATIONAL CHURCH, LODI.

For the second time, the First Church of Lodi has put on the "Every-Member Canvass." The movement began for the present campaign some few weeks ago by the pastor. On Sunday, November 24th, Dr. H. H. Kelsey was with the church, and at a conference with a company of men he gave inspiration and enthusiasm on "A Man's Job." On Sunday morning, December 2nd, Mr. Schwimley preached a sermon on "Stewardship" at the close of which twenty-four men stood before the altar of the church and received their commission and the prayer of consecration.

From two o'clock until five p. m. these men went out by two's, covering the entire parish, about ten miles long by eight miles wide, going into nearly two hundred homes. At six o'clock they met at Plymouth Hall, where some of the women of the church had prepared a dainty luncheon,

after which the day's work was gone over and amounts figured up. The returns were quite satisfactory, while the budget was not subscribed in full, yet it was an increase over a year ago, and the missionary pledge was 200 per cent over that of a year ago. The service at seven-thirty was one of good cheer, when twelve of the men told of the work and experiencs of the afternoon's campaign. It was a great day, and with confidence the church begins its new year, 1918. Mr. Schwimley is well into the fourth year of his pastorate.

THREE "CHRISTMAS FUND" LETTERS.

I. A Letter from a Contributor to the CHRISTMAS FUND OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF:

"Enclosed please find draft for $5 for the Christmas Fund for the aged ministers. I have a tender spot in my heart for them, for I know how hard it is to meet the high prices of all supplies for many of us, and how much harder when one has no income at all. I wish I were a millionaire instead of a wage earner, so that I could send something worth while."

II. A Letter from an Aged Minister in Response to the Christmas Check of Last Year:

"This morning I was cheered greatly by the receipt of your Christmas Check for $20. You can hardly imagine how highly we both appreciate this God-sent gift as a timely help in these winter days. I am just out of coal and with this gift we are able to buy some. If the donors could realize the gladness of our old hearts, I guess they would be as well pleased as the receivers. May the richest blessing rest upon all who contributed to this fund."

III. A Letter from the Widow of a Minister:

"I truly cannot find words to convey to you my thankfulness and appreciation of the Christmas Check. Sick with the grippe I just could hardly walk home last evening from work. Sad and lonely as I thought of so many Happy Christmas times gone by. When I got home I took off my wraps, all white with snow. Then I wondered if there was any mail. I opened your letter first. I saw the Christmas seal but never thought of a Christmas Check. I couldn't believe my eyes. I first read and reread the letters from the others enclosed. It is hard to be alone. Oh, how I miss my husband at this season. He was always so happy in his work. But I know in whom I trust. God is my Father and He has promised to care for His children. My prayer tonight is especially for the kindly hearts that give of their substance for the aged ministers and widows. This check will bring me warmth for I need it for fuel. I can go to work Tuesday morning, if I am able, with a light heart. I teach fancy work, but I am afraid my eyes are not going to let me do it long. I do wish it were possible for the donors to see and realize the gladness and pleasure we derive from their gifts. I again thank the Board and the Friends for the Christmas Check."

We are sure that these letters will make each one who reads them anxious to contribute to the CHRISTMAS FUND OF 1917. We earnestly request that all who are thus moved will act at once and send their checks to

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
287 Fourth Avenue, New York

B. H. FANCHER, Treasurer. **WM. A. RICE, Secretary.**

NOTES AND PERSONALS.

Chaplain Livingston of Camp Fremont will speak at the meeting of the ministers in San Francisco next Monday.

The Rev. A. B. Snider has resigned as pastor of Bethlehem Congregational Church, San Francisco, much to the regret of his people.

The Rev. Byron H. Stauffer of the First Congregational Church, San Francisco, spoke to the students of the Presbyterian theological seminary at San Anselmo, Monday evening of last week.

The Rev. Edgar C. Wheeler, formerly pastor of Pilgrim Church, Tacoma, and who has been residing at Sylvan Washington for the last three years, has entered the position of Religious Work Director at Camp Lewis.

The Rev. Dr. Frank S. Fitch, pastor emeritus of the First Congregational Church of Buffalo, New York, after thirty-three years of splendid service there, is seriously ill in Berkeley, and physicians give no hope of recovery. Dr. Fitch supplied the pulpit of First Church, San Francisco, several months during the last fifteen months. He supplied also for a short time for First Church, Los Angeles, and made a lasting place for himself in many hearts in both of these churches. It has been a pleasure to have Dr. and Mrs. Fitch in our California Congregational fellowship for more than a year now and they will in these days of illness have loving and sympathetic place in many minds and hearts. Their Berkeley address is 2217 Atherton street.

Last Monday was not sufficient for the adequate consideartion of our relation as ministers and churches to Christian Endeavor in California, and the subject will be taken up for consideration again at the meeting of the ministers one week from next Monday. The meeting will begin that day at 10 o'clock so that ample time may be had for this important topic.

SOME SAN DIEGO COUNTY NOTES.

For the past month Rev. T. A. Frost of Lemon Grove has had charge of the Religious Work in Division No. 4, Camp Kearny, his church granting him absence during week days, he preaching at the Sunday morning service and supplying the pulpit evening service. He tendered his resignation to be effective January 1st, to continue Camp religious and social service for which he is especially qualified, and appreciated by the boys.

A Church Council recently met in La Mesa to consider the disorganization of the Spring Valley Church, which has only one member, removals and transfers to the La Mesa church having practically caused its extinction. The property is under mortgage for funds loaned by our Church Building Society.

The County Fellowship Meetings were well supported and enjoyably helpful.

INLAND EMPIRE NOTES.

The Spokane Congregational Alliance met at Pilgrim Church last Monday (December 3rd). There were present an unusual representation of the ministers of the city and vicinity. The ladies provided a delicious feast for the bodies, for which a hearty vote of thanks was extended. It was followed by a feast of practical information on Public Libraries and How to Select Books, by Rev. G. W. Fuller, city librarian.

Preparations were made for the meeting of the State Board which is to take place next week. There will also be held a C. E. union meeting when Rev. H. G. Ross, of Seattle, will give the principal address. On the following evening the Congregational Club will give a farewell reception to Dr. T. H. Harper, of the Westminster Church, where all the meetings will be held. Dr. Harper is under appointment for Y. M. C. A. work either in this country or France to begin between this and the first of January. The church has given him leave of absence during the war, and his brother, Rev. Joel Harper, recently of Denver, Col., is to be stated supply during his absence. Dr. Harper has filled a large place in the city and state, and will be greatly missed both in and out of the denomination.

Westminster Church held its annual business meeting on Tuesday evening, and all the reports indicated an unusually prosperous year, with 60 new members added to the church, making a total of 838. Finances are in good condition and all auxiliaries doing efficient work. The church has taken a prominent part in all patriotic activities, the women having done their full share in the Red Cross work. The social nights inaugurated a year or two ago have become popular and an effective means of interesting strangers in the church. A dinner preceded the meeting when about 350 sat at the tables.

Rev. Wilfred Withington has begun work with the Cheney church under favorable circumstances, and we bespeak for him a pleasant and prosperous pastorate in this important church.

Through the vigorous efforts of the pastor, Rev. C. H. Harrison and his people, the new church building at Pullman will soon be completed. It is especially adapted for a college church.

Rev. A. A. Doyle has been away in the Yakima country for a month, and the Hillyard church was supplied by Rev. W. S. Pritchard.

Rev. Jonathan Edwards and wife are visiting their son Jonathan W. and wife at San Francisco. The son is 2nd Lieutenant in the 12th infantry, U. S. A. Address, 1050 Post Street.

E. EDWARDS.

Spokane, Wash.

Poverty is in want of much, but avarice of everything.

The Paternoster may be commited to memory quickly, but it is slowly learned by heart.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.—H. More.

W. B. M. P.

"One aspect of the Master's attitude toward unfriendly people is evident; whenever a man did him a wrong he looked upon the wrong as a sure sign of a deep need in the man's life.

Wherever humanity was in want, no matter what the creed or race or character, there Jesus' good-will sought a chance to serve.

Daniel Webster once said that the strongest argument for religion that he knew was an old aunt of his who lived up in the New Hampshire hills. Is anyone likely to think of our lives as a great reason for believing in Christ?"

Such were some of the thoughts which claimed the attention of the group of women gathered on Wednesday morning at Headquarters for the weekly prayer-meeting. Our privilege as Christians was brought home to us more forcibly than ever, and the season of prayer was full of deep earnestness.

This little weekly gathering is coming to be appreciated as a potent factor in the spiritual life of those who attend and the value of communal concentration is being demonstrated again and again. Hearts are burdened these days by many problems, but taking them to the Lord in prayer brings comfort and new courage.

The appeal sent out to women in behalf of the Prohibition Amendment was read and two telegrams to local congressmen were authorized.

Miss Mary H. Porter arrived in San Francisco on Thursday after a quiet and delightful trip across the Pacific. She says their entrance into San Francisco harbor on Wednesday evening was truly magnificent by reason of the gorgeous sunset coloring which glorified the bay, the islands and Mt. Tamalpais, as if for their especial benefit. After a few days here she will return to her home in Southern California. Through a slip of the pen last week's notice said that Miss Porter's work under the W. B. M. I. was in Foochow instead of Peking, as is the case.

The Board Room has acquired a new decoration in the shape of two Chinese wall scrolls, the gift of Mr. Elmer Galt of Paotingfu. The lettering was done by Mr. Galt's Chinese teacher, and translated somewhat literally reads thus:

"Tall is the mansion, permitting clouds barely to
float above.
Tiny is the pond, but it woos the moon to its bosom."

Missionaries arriving at the Board Rooms during November were: Mr. and Mrs. Elmer W. Galt and two children, Paotingfu, China; Mr. and Mrs. C. C. Fuller and four children, Chikore, Rhodesia, South Africa; Mrs. George Allchin, Osaka, Japan.

Dr. Kelsey, Secretary of the American Board, has returned from his tour with the Laymen's Missionary Movement. He reports the conventions as exceedingly worth while and largely attended especially by the women, as might be expected seeing laymen are naturally restricted to evening sessions as a rule.

It is planned to follow up the good work of these meetings by establishing institutes of a more permanent nature with definite courses of missionary education well mapped out.

Religion is the tie that onneccts man with his Creator, and holds him to His Throne.—Daniel Webster.

The Home.

THE MODERN SAINT.

No monkish garb he wears, no beads he tells,
Nor is immured in walls remote from strife,
But from his heart deep mercy ever wells;
He looks humanely forth on human life.

In place of missals or of altar dreams,
He coins the passioned book of deeds and days.
Striving to cast the comforting sweet beams
Of charity on dark and noisome ways.

Not hedged about by sacerdotal rules,
He walks a fellow of the scarred and weak.
Liberal and wise his gifts; he goes to school
To justice; and he turns the other cheek.

He looks not holy; simple is his belief;
His creed for mystic visions do not scan;
His face shows lines cut there by others' grief,
And in his eyes is love for fellow man.

Not hedged about by sacerdotal rule,
He yearns to make the world a sunnier clime
To live in; and his mission everywhere
Is strangely like to Christ in olden time.

No medieval mystery, no crowned,
Dim figure, halo-ringed, uncanny bright,
A modern saint; a man who treads earth's ground,
And ministers to men with all his might.

—Richard Burton.

WHAT IS NAUGHTINESS?

Red-cheeked and happy, little Dick runs into the house. There is no question but that he is muddy. There is mud on his dimpled chin; his blue blouse, and his knees are caked with it. He has been having a grand time playing "Indian."

"Oh, you naughty, naughty boy!" exclaims mother, whereupon she punishes him. Perhaps she vigorously spanks the youngster, perhaps she makes him stay in, but she does something to punish him for being so "naughty."

Now little Dick was not at all naughty! He did not deserve punishment. Just because he played "Indian" in the thoughtless exuberance of youth, and got mud on his clothes, it does not follow that he will continue to do this all his life. He hasn't done anything wrong. He hasn't formed the habit of getting muddy so that when he grows up he will constantly do it.

Herbert Spencer says: "Never punish a child for an action which does not tend toward the formation of a bad habit."

Only the day before, little Dick was playing "hide and seek" with his sister and some other children. His mother sat on the porch sewing and watched them. Dick was "it." He stood up against a tree and counted, but as he counted he peeked out through his fingers first on one side, then on the other, until he had located the hiding-place of several of his playmates.

At the end of his "one—two—three, watch out for me!" he ran directly to first one and then another hiding-place and "tagged out" his playmates.

"Oh—oh, you peeked!" they exclaimed.

"No, I didn't," stoutly maintained Dick.

And mother sat there sewing, and looking on and smiling quite comfortably.

Foolish mother! That was when Dick deserved a whipping. It was wrong to call him naughty for getting mud on his clothes. It was wrong to punish him for it. But it was equally wrong for mother to sit there and watch her son first cheat and then lie, and not punish him.

The getting-muddy habit doesn't stick to a child through life. The cheating and lying habit, if not broken off short in early childhood, is quite likely to cling.

If your child takes something that does not belong to him; if he disfigures furniture and tears books; if he uses bad words or abuses dumb animals, by all means make him stop it. Make him break the habit. Make the child understand that all such things are very, very wrong. They form habits which make the difference between good and bad citizens.

Before you punish your child, stop and analyze the so-called offense. Is it something that will form an evil habit, or was it an accident? Was it something done through meanness of disposition, or was it through youthful exuberance or thoughtlessness? Was it really wrong, or was it something that merely grated on your nerves, that annoyed?

You can not expect your child to develop any sort of a moral sense if you punish him as severely for an accident, for some bit of thoughtfulness, such as breaking a dish or getting muddy, as you do for telling lies, for stealing, for being brutal, sullen and down-right disobedient.

Be careful not to say, "What a naughty boy you are!" when you should only say, "What a careless child you are!" or "My little girl is very thoughtless to-day." There is all the difference in the world in this. If you call your child "bad" or "naughty" for every little thing he does, he will in time get to believe that everything in the whole world that a child can do is bad and he will not be able to understand any difference between making a noise while playing in the house and telling a falsehood.—Woman's World.

For The Children.

THE LOST DOLL.

There was once a doll whose name was Jennie Bluebell. She was named for a maiden aunt and a flower, and she was very proud of it.

"You do not meet many dolls with such a name," she said to a rubber ball that lived in the same house with her.

"No, indeed," said the ball, who had no special name of his own.

Jennie Bluebell had black hair and blue eyes and rosy cheeks, and on her feet were painted gilt shoes that shone like gold.

"I am made of china," she said to the ball, "and so are the vases in the parlor. They are my near relations. We are all most refined and delicate, if I do say it myself, and must be handled with care."

"Can you bounce?" asked the ball, politely.

"Bounce!" cried the doll. "Horrible! Not one of our family ever did such a thing."

"It is easy to do," said the ball. And he rolled off of the table where he had been lying and bounced on the floor, for he was very active.

While he was doing this, the little boy and girl to whom

the toys belonged came running in. It was their play-time, and they were going to a meadow near their home.

"I'll beat you there," said the little boy to his sister. And he picked up the ball from the floor and hurried away. The little girl followed him; but she was so afraid of dropping Jennie Bluebell, whom she carried in her arms, that she could not run fast, and she was still on the road when the little boy climbed the meadow stile.

There was grass planted in the meadow; but on one side near the fence there was a narrow path which led to an oak-tree, and under the tree no grass had been planted for it was the children's play place. Their father had hung a swing in the tree for them, and there was a sand pile on the ground underneath the spreading branches, and the birds sang overhead the livelong day—oh, it was a pleasant place, and the children loved to be there.

"Let's play catch with my ball," said the boy, when his sister had reached him.

"As soon as I make a bed for my doll," she answered. And she parted the long grass that grew like a hedge about the playground, and laid Jennie Bluebell down in it very tenderly.

"How glad I am," thought the doll, "that I am not thrown about like that poor rubber ball. My nerves could never stand it."

The rubber ball would have laughed to hear her, for he was having a glorious time. "How glad I am," he said to himself, as he flew from one child to the other, "that I do not have to keep still all the time like the china doll. This is what I call fun."

The children thought it was fun, too; and they played until the dinner-bell called them to dinner.

"I'll get to the house before you do," said the little boy.

"Wait, wait, till I get Jennie," called his sister. "I put her right here, at least I thought I did. Why, I can't find her," she cried as she hurried from place to place. The green grass all looked alike to the anxious child , and, though she parted it with her hands again and again, hoping each time to see Jennie Bluebell's smiling face looking up at her, the dear doll was nowhere to be found.

The little boy ran back to help her search; but it did no good, and at last they both gave up looking and went away sorrowfully.

"Perhaps the fairies have taken her away," said the little girl, who was almost crying.

"Or a rabbit," suggested her brother. "Father saw one in the field yesterday."

But rabbits or fairies had nothing to do with the lost doll. She lay all the while in the very spot where the little girl had put her. The grass had swayed back into place and hidden her from sight; and, though she called, "Here I am, here I am,' with all her might, she could not make herself heard.

"I shall have to lie here all the rest of my life," she cried. "And I wish something would fall on me and break me to pieces right now."

She did not wish this though; for, when a cow that had gotten into the meadow came walking by with her heavy tread, the doll called out, "Be careful where you step."

It was lonesome in the meadow, and the doll longed for some one to keep her company. 'Tis true that a family of beetles, who had their home under an old log in a corner of the field, came out to look at her and even crawled on her dress; but she had nothing to say to them, and was glad when they went away.

"I shall not close my eyes all night," she said to herself when it began to grow dark; and she did not. She lay on her back and stared into the darkness till the rooster crowed for morning, and the sky grew bright again.

Almost as soon as it was light she heard a noise in the meadow. Swish, swash! Swish, swash! it sounded. The farmer was cutting his grass with his sharp-bladed cythe, but the doll did not know this; and when the grass in which she lay fell down in a heap upon her, she thought the end of everything had come.

"What in the world has happened?" she asked a grasshopper, who had been caught in the fall.

"That is just what I should like to know myself,' answered he. And he struggled up toward the sunlight, and never came back; for it was difficult travelling in a new-mown field.

The children did not come to the meadow that day or the next, and the doll gave up all hope of being found.

"They have gone to visit their grandparents," she said. "I heard them talking about it the day I was lost. They have forgotten me, and I shall never see them again."

The very next day, however, they came to the meadow to help their father rake the grass, which the sun by this time had dried into sweet-smelling hay. They had been on a visit, sure enough; and, as they worked, they talked of the things they had done while they were away from home. The china doll could hear every word they said.

"I rode grandpa's horse to water two times all by myself," said the little boy.

"And I fed grandma's chickens every day with corn," said his sister.

"Grandpa plants corn in his fields," said the boy. "You can't rake corn."

"I love to rake hay," said the girl, "and mother says that I may find Jennie Bluebell when all our hay is raked."

Ah, how the china doll's heart leaped for joy when she heard that! "Here I am, here I am," she cried. And, as if in answer to her call, the grass was lifted from her, and she lay in the sunny field right before the little girl's eyes.

"Oh, oh, oh!" cried the child, "here she is, my precious doll! I never was so glad in all my life!"

"Nor I," said Jennie Bluebell to the rubber ball when she was safe in the house again. "I have had a dreadful time. My dress is faded, and I am afraid my shoes are, too, and I feel years older."

"I am older myself," said the rubber ball, who had a dimple in his cheek, which is always a sign of age in a ball. "But we are well loved, and that is enough to make any one happy."

And I agree with the rubber ball, don't you?— Maud Lindsay, in Kindergarten Review.

THE ROAD TO GRUMBLETOWN.

'Tis quite a straight and easy road
That leads to Grumbletown,
And those who wish can always find
A chance to journey down.

'Tis customary for the trip
To choose a rainy day—
When weather's fine, one's not so apt
To care to go that way.

Just keep down Fretful Lane until
You come to Sulky Stile,
Where travelers often like to rest
In silence for a while.

And then cross over Pouting Bridge,
Where Don't Care Brook flows down,

And just a little way beyond
You come to Grumbletown.

From what I learn, this Grumbletown
Is not a pleasant place:
One never hears a cheerful word,
Or sees a smiling face.

The children there are badly spoiled
And sure to fret and tease,
And all the grown-up people, too,
Seem cross and hard to please.

The weather rarely is just right
In this peculiar spot;
'Tis either raining all the time,
Or else too cold or hot.

The books are stupid as can be;
The games are dull and old;
There's nothing new and nothing nice
In Grumbletown, I'm told.

And so I've taken pains, my dears,
The easiest road to show,
That you may all be very sure
You never, never go!

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